

WHAT IS THE CAUSE?

H. Br. D., I am glad to meet you this morning. My mind has been dwelling considerably of late, on the low state of religion in this place, and I have been trying to ascertain the cause of it, but as yet I have arrived at no very definite conclusion. Will you give me your opinion relative to it?

D. Yes, brother H., I can give you my opinion, for it is a subject I have thought much upon for some time; but as all are liable to err in judgment, my opinion may not be correct.

H. Well, let us hear what it is, and then perhaps we shall be better able to decide.

D. Well, then, I think the main cause is this: the church as a body, is not as spiritual as it ought to be, and hence this death; for the apostle tells us that "to be carnally minded is death;" but as the church is composed of individual members, I believe every one who is not doing all he can, is responsible in a greater or less degree, for the coldness that prevails.

H. Indeed, brother D., I never thought I was responsible for this state of things. As a general thing I have kept up my family devotions; and at our social meetings I always calculate to take up my cross, and either pray or talk, or both, and you know I have ever been punctual to attend all of our meetings.

D. Yes, brother H., I know all this; but after all you may have thrown stumbling blocks in the way. We are usually more blind to our own faults than others are. Now, brother, would you be willing to be informed of your failings, supposing you had any?

H. Why—yes, I think I should. I certainly ought to esteem that man my best friend who would inform me of them, with a view to correct them. If you see me in any thing wrong, will you set me right?

D. Yes, I will try, but not at this time. Meet me to-morrow evening at my house, and we will talk further on the subject. In the mean time let us pray much, that whatever we say, may be said, as well as received, with the kindest and best of feelings.

FAILINGS DISCOVERED.

H. Good evening, brother D., have come according to agreement, to talk over more particularly, the things about which we were conversing yesterday; but there is a strange mixture of good and bad feelings in my mind. It makes me feel well to think I have a disposition to get right; but it makes me feel bad to think I have failings; I hate to own it. But I have been praying and examining my heart to-day, and I have discovered some things about myself, which I wish were different. I wait now, to hear what you have to say concerning me.

D. Well, brother H., I will say first, that I think you quite worldly-minded. Your riches appear to be increasing yearly, and contrary to the injunction of the psalmist, your heart seems to be set upon them. You are not as liberal as you were formerly.

H. When you were not worth more than half what you now are, you paid nearly twice as much for the preaching of the gospel and other benevolent purposes. Then we heard no complaining from you on account of so many charitable objects; you were always ready to cast in your proportion. Now it is not so; if asked to give, you frequently complain that you don't feel able to do much, if anything—your circumstances are such, or your family expenses so great, that you cannot afford it; but you can afford to buy a lot of fifty or a hundred acres of land, almost every year. Again—you not unfrequently violate the Sabbath, which almost all worldly minded persons are apt to do.

Not long since, you arrived at home on Sunday evening, after having travelled all that day. Your excuse was, that "you could not afford to lay by all day upon expense." But if you had been at home, yourself and team would have required just as much to eat and drink, though the expense would not have been quite so great. I think professors ought to consider the commands of God of more value than a few trifles. Cannot the world very readily dispense with which we love best? I have one other thing to say, and that is all I know against you.

H. Well, let me hear the whole.

D. You will not be angry if I tell the whole plainly.

H. Certainly not.

D. I would say, then, that you do not rule your spirit at all times, as a Christian ought. You are apt to get angry and fly in a passion. Now, the world sees all this; and though you may cross your eyes, yet your praying and talking produces no good effect upon the unconvinced; for they are thinking all the while of your inconsistent life, and conclude if you enjoy religion they do not want it. It serves only to make them skeptical. What do you say to all these things, brother?

H. I acknowledge that they are all true, though I never fully realized before that by so doing I was injuring the cause of Christ.

D. I supposed you did not, and this was the reason why I thought proper to tell you.

H. I am thankful that you have been so kind, and thereby shown yourself my real friend. I shall profit by it; and I hope in the future, we shall be more frank, and tell each other plainly, and in love, what we think is wrong.

D. I hope so too; and with your permission, I would like to call at your house to-morrow evening, to have you in turn rectify me.

H. I certainly shall be willing to help you all I can, for "one good turn deserves another," as the saying is. And I have been thinking if we could persuade others to meet in like manner, for the purpose of assisting each other in the way to heaven, it would be a good plan. Good evening.

A GOOD MAN.

D. Good evening, brother H., I hope you will be as plain with me to-night, as I did with you the last time we met.

H. I think I am ready to perform my duty towards you, and I do it with a great deal of pleasure, too. Ever since we parted last, I have been trying to find something against your moral character, and to tell the truth, I can find nothing worth mentioning. You are, as far as I can ascertain, proverbially benevolent towards your own interest. You always appear to be kind and temperate, at home and abroad; humble and kind in the discharge of every duty, as well as desirous to "abstain from all appearance of evil."

D. Brother H., you alarm me. I begin to think that I am one of those characters, upon whom Christ pronounced a woe.

H. Don't be frightened, for I can tell you

enough to take the curse off, I think. You are frequently talked about for being too zealous, and too noisy; and the other evening while returning from meeting, I heard one young person say to another, that you was "an old hypocrite;—he didn't believe you enjoyed so much religion as you pretended to."

D. Well, God knows my heart—he knows I mean to live a Christian life, let others do as they will; yet I confess I am frequently led into mistakes, and come short of what I ought to be.

H. I wish I was as free from guilt as I think you are. But I feel much better than I did the first time we met; and I think we had better continue our meetings, at least once a week, and we will try to persuade others to meet with us, and especially our minister. I really feel as though we should have a revival if he was what he ought to be. But we will not add to our own faults by speaking of our preacher's behind his back.

We will now pray together, and separate till next week.

For the Herald and Journal.

REV. N. E. RUMERY.

Rev. Nicholas Edgercomb Rumery was born at Biddeford, Me., in 1822; was born again in 1839; joined the M. E. Church on probation. April 18, 1840, and was licensed to exhort in 1841. He was recommended to the Maine Annual Conference May 27, 1843, and was admitted, at Bath, in July.

Prior to his membership in Conference, he travelled at Shapleigh, under the superintendence of the district; he also preached at and about home, where was then a gracious revival of religion in progress, with much acceptance and usefulness.

His first appointment from Conference was at West Kennebunk, his second at Houlton, his third at Orrington, where, before the year closed, his health so far failed that he ceased to labor, and repaired to his family and friends in Biddeford.

At the Conference held in Hallowell, in 1846, his name was placed upon the supernumerated list.

During the summer and fall there were some hopes of his recovery, but those hopes were abandoned in the winter, when his sickness greatly increased.

The succeeding summer his health improved, and there was some expectation revived relative to his recovery, but in the fall he was attacked with the prevailing "summer complaint," which terminated his mortal existence.

His death occurred at his father's, in Biddeford, Sept. 23d, 1847, at the age of 24 years and 11 months.

He died as he lived, a praying, believing, rejoicing Christian.

His faith was victorious. He rests from his labors and his works do follow him.

"Hark! a voice divides the sky!" "Happy are the faithful dead!"

and, "Mortals cry, 'A man is dead!'" "Angels sing, 'A child is born!'"

There was much in Br. Rumery that was desirable and worthy of imitation, either as a man, a Christian, or a minister.

He was unobtrusive, but not destitute of moral courage. He was affable, but uncompromising. He left no odium behind him, as the people on each of the charges where he labored can testify.

He had a deep work of grace on his heart, and having gifts of no ordinary character he instrumentally produced hallowing influences in his ministrations.

One brother said he was a good model for a Methodist travelling preacher. Another man said he was willing that his son should be such a minister as was Mr. Rumery.

Having him in my pastoral care more than two years, add to that an intimate acquaintance from the time of his conversion, I can say, that for purity and promise of usefulness, there were few that excelled him.

O, may the mantle of Elijah fall upon Elisha, or may a double portion of his spirit come upon the writer.

May God bless and console the dear bereaved family, and sanctify the death of our beloved brother to the good of the church at Biddeford, and wherever he has labored.

JOHN CLOUGH.

West Cumberland, Me.

For the Herald and Journal.

A SCENE.

Searching for the happy, I found a group of young, with smiling faces and glowing cheeks. Among them was heard the sound of the viol, mingled with mirth and merriment, while they engaged in the giddy dance. Surely, thought I, these must be the happiest of the happy. So I drew near to observe more attentively. Then I beheld, what had before been unobserved, a dark and dense cloud, seemingly charged with wrath, hanging directly over their heads, and apparently settling down upon them.

From out this, in a frightful manner, leaped fierce lightning, which seemed to play around the very heads of the thoughtless group, while the thunder followed in majestic peals. But they, heedless, neither saw the one, nor heard the other. Then, as I called to mind, it is written, the wrath of God abideth on such, I was admonished and instructed. Again I looked, and the scene appeared still more dreadful; for I beheld on one side, a misty cloud spread abroad, behind which a ghastly form had concealed himself from their view. His size was gigantic, his visage haggard and terrible.

In his long bony hand, he poised a pointed dart, aimed directly at the heart of one of the merry circle; while he was in an attitude of readiness to hurl with power the fatal weapon. I knew this to be the "King of Terrors," and remembered that death hath all times and places for his own, neither does he spare the young, nor the gay and thoughtless. Again I learned a weighty and important lesson. But ere turning away my steps, I looked again. Then I discovered what was more dreadful still. I saw just below the thin and brittle support on which they were sporting, a gloomy pit in which a lake of fire was fearfully rolling, and dashing its waves over each other, and against the sides. Into this they were in constant danger of plunging. From this there was no possibility of escape, forever. Then I learned that such were in constant "danger of hell fire." This filled me with sadness; and with depressed spirits I turned to depart; but while in the act, a wild shriek rent the air, the music and dancing suddenly ceased, and lamentations and wailings loudly proclaimed the death of one of the merry circle. Death had hurled his fatal dart; and one had fallen; and I fear a deathless spirit went from the dance to the fiery pool below. Then I said of mirth, it is madness.

SCRIBATO.

SUGGESTION IN BEHALF OF MINISTERS.

Some six or eight weeks since, I made, to the pious readers of your valuable paper, a suggestion to devote half an hour on Sabbath mornings in fervent prayer for a special baptism of the Holy Ghost upon the ministry of the church.

Since that time, I have felt more deeply the importance of such an effort being simultaneously made by the entire church of Christ. Some of the reasons for such an effort are as follows:—

1. The spiritual existence and prosperity of the church require it. In proportion as she declines into a lukewarm or worldly state, will be the declension of the ministrations of her pulpits; few Pauls will be found who will "declare all the counsel of God."

2. The ministry need the prayers of the church. If the inspired prophets, apostles and evangelists were thus sustained—as indeed they were—it is preposterous to suppose uninspired ministers can do without it.

While conversing with a Baptist clergyman, not long since, on this subject, he remarked, "If I could throw myself upon the sympathies and prayers of the church, I would gladly lay my written sermon one side; but I cannot do it; the church does not hold up her ministers in believing prayer, as she ought, and as the might." What this preacher expressed, is doubtless, the feeling of many sincere ministers of the Lord Jesus Christ. They go into the pulpit weighed down perhaps, under a sense of their physical and mental infirmities, feeling their fearful responsibility to God, and exclaiming, "Who is sufficient for these things?" How consoling under such circumstances, to know that the prayers and faith of the church are being exercised in their behalf, and in behalf of the truths of the Bible, that they may have their designed effect.

3. The salvation of the world is committed, instrumentally, to the church; in proportion as she exercises the spirit of prayer in connection with a holy, operative faith, will souls be saved from the "woes of that world where their worm dieth not and the fire is not quenched."

4. God holds the church responsible for a faithful improvement of all the talents and powers committed to her charge. God commissioned his angel to curse bitterly the ancient city of Merod "because the inhabitants thereof came not up to help of the Lord—to the help of the Lord against the mighty." Christian reader, please consider this fearful anathema. Not for actual transgression, but for neglecting to come up to the help of the Lord, is this terrible judgment announced.

In conclusion, permit me to ask, for the simultaneous observance of the suggestion above made, if it would not be practicable to observe a season of prayer similar to the concerts of the missionary and Sabbath school enterprises? In my humble opinion, these institutions of the church are no more important than a holy and devoted ministry—indeed, on the latter, the former, under God, mainly depend.

Methinks there is not a gospel minister in the land who does not feel the need of the sympathy, faith and prayers of his people, and mourns because he has them not more fully. O then, brethren and sisters of the church of Christ, let us faithfully bear them upon our hearts before the mercy seat, praying they may be men of clean hands and pure hearts, and that God's word through them may be attended with the omnipotent energies of the Holy Ghost.

B. S.

Jan. 16, 1848.

KINDNESS AND HAPPINESS.

BY GUSTAVUS VASA, ESQ.

That man would leave his name to be another name for folly, who, seeking for riches should wend his way to the icy zone, and spend his invaluable years in working out deep caverns in the towering iceberg, expecting to find the rainbow pearl, the sparkling diamond, or the yellow gold. What shall we say, then, of that person who, desiring the wealth of happiness, undertakes to find it upon the cold and sunless ground of haughty pride and selfishness. The riches that these seek, are brighter far, and more desirable, than all the wealth of earth. Happiness is sought everywhere, by all. But alas, what multitudes search for it in vain, because they will not learn that the spirit of kindness alone, is heir to real joy. The heart of man is so constituted, that it never can be happy while ill-will is unjustly entertained against any creature. There is something strange about it, yet it is surely true that our happiness is commonly to be measured by our love for our fellow men. It is when we felt strong sympathy for those in distress around us, that the weight of our own misfortunes and disappointments troubles us least.

I have enough of life's woes to endure, I heard one say, without troubling myself with the sorrows of others. Now I see that that man erred, he did not know the great secret of being happy. There was always something wrong with him, and he was continually brooding over his reverses and crosses, until even the smallest looked large. Hence his life was one of sadness, for it appeared to him that providence always frowned upon him. It was not so, the ills of his life were not more than those of his neighbors. But he thought about them more. He did not sympathize with others, his sympathy reached not beyond himself, and such a disposition is ever as fatal to happiness as the disappointment of long cherished hopes, it is ever at work upon the secret springs of our joys, until they are ruined. God designed that it should be so, to unite us more closely together, else every man's hand had been against his neighbor and peace had not dwelt with men. Does one say, mind not the afflictions of others, so long as they reach not thyself: heed not such advice, it is not good. Thou wouldst be happy, then labor to increase the joy of another, and thine shall doubtless also increase. Art thou strong and bold, go search out the distressed, bowed down beneath affliction's rod, and kindly prepare a balm for their wounds, and thy reward shall be peace of soul. But art thou a child of sorrow, and do many afflictions weigh thee down, then surely thou canst find it in thee to sympathize with those who like thyself are called to breast misfortunes storm; do it, and pray for them, and half thy sorrow shall fly away. O, if all would do thus, how like a heaven our dark world would appear. The blackest spot in the sky of life should then be removed, and from its place a bright star should scatter beams of joy. Christians, followers of the Meek and Lowly, it is yours to set the example your master taught you, saying, love one another; and he would have you show forth your love for him, by living, so that the world shall be constrained to say, see how these Christians love. Do it, and your reward here shall be an hundred fold, and life eternal in the beautiful land of our better home.

BEAUTIES OF THE BIBLE.

With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorials of past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep; from the moth that corrupts the secret treasure, to the eagle that soars above his cry in the clouds; from the wild ass in the desert, to the lamb in the shepherd's fold, the consuming locust, to the cattle upon a thousand hills; from the rose of Sharon, to the cedar of Lebanon; from the crystal stream gushing out of the flinty rock, to the wide waters of the deluge; from the barren waste, to the fruitful vineyard and the land flowing with milk and honey; from the lonely path of the wanderer, to the gathering of a mighty multitude; from the tear that falls in secret, to the din of battle and the shout of a triumphant host; from the solitary in the wilderness, to the satrap on the throne; from the mourner clad in sackcloth, to the Prince in purple robes; from the gnawings of the worm that dieth not, to the seraphic visions of the blest; from the still small voice to the thunders of Omnipotence; from the depths of hell, to the regions of eternal glory; there is no degree of beauty or deformity, no tendency to good or to evil, no shade of darkness or gleam of light, which does not come within the cognizance of the holy Scriptures; and, therefore, there is no impression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible.—Mrs. Ellis.

SCIENCE AND MISSIONS.

Missionary travels form an interesting and important part of our modern evangelical literature. No travels that have ever been written can be fairly said to equal them in thrilling incident, or worldly objects, or real value. They are generally the productions of men of disciplined minds, trained to habits of discriminating observation, and capable of taking comprehensive views of the countries and tribes which they visit. The accurate scholarship of many of our missionaries qualifies them, in an eminent manner, for the responsible but useful task. Their knowledge of geography, history, and literature, their acquaintance with the elements of diverse language, their intellectual culture, guiding them to investigations which promise the most beneficial results, and directing their attention to points of the highest consequence, render their works the most interesting contributions of learning. They know what discussion will be most acceptable to men of letters. They know on what points information is demanded. Their religious character and object give them an element of qualification for their work, raising them above the sphere of common travellers, and securing to us a series of interesting investigations and observations, which in the notes of merely worldly travellers would be sought for in vain. They go abroad with the eye of scholars and the hearts of Christians. We trust the time is not distant when science will more fully acknowledge its obligations to missions; when it will be universally understood that while this great enterprise is raising human beings from degradation and sin, and preparing them to be "partakers of the inheritance of the saints in light," it is, at the same time, contributing to enlarge the treasures of learning, the extent and profits of commerce, the benefits of international intercourse, and all the salutary results of mutual sympathy and communication between man and man. In the journey undertaken for the promulgation of the gospel, while this primary end is accomplished, the boundaries of human knowledge are also increased, the safety and the virtue of our mariners are secured, national honor and influence are extended, the foundations of new literature are laid, the cause of morality and human happiness is advanced, new intellectual energies are aroused, mind acts upon mind both by a direct and reflex influence, evangelical truth is illustrated and confirmed, and the period of the world's highest prosperity, peace and joy is hastened.—Christian Review.

SCOURGING.

Among the minor corporal punishments ordered by Moses, was scourging, or the infliction of blows on the back of an offender with a rod. It was limited by him to forty stripes, a number which the Jews, in latter times, were so careful not to exceed, that they inflicted but thirty-nine. (2 Cor. 11:24.) It was to be endured by the offender, lying on the ground, in the presence of a Judge. By the Roman law, the offender was bound to a stake or pillar.

We have abundant evidence that it was an ancient Egyptian punishment. Nor was it unusual for Egyptian superintendents to stimulate laborers to their work by the persuasive powers of the stick. Women received the stripes on the back while sitting, from the hand of a man; and boys also, sometimes with their hands tied behind them. The modern inhabitants of the valley of the Nile retain the predilection of their forefathers for this punishment. The Moslems say, "The stick came down from heaven, a blessing from God." Corporal punishment of this kind was allowed by Moses, by masters to servants or slaves of both sexes. (Exod. 21:20.) Scourging was common in after-times among the Jews, who associated with it no disgrace or inconvenience beyond the physical pain it occasioned, and from which no station was exempt. Hence it became the symbol for correction in general. Solomon is a zealous advocate for its use in education: in his opinion, "the blueness of a wound cleanseth away evil, and stripes the inward parts of the belly." (Prov. 20:30.) It was inflicted for ecclesiastical offences in the synagogue. The Mosaic law, however, respect- ing it, affords a pleasing contrast to the extreme and unlimited scourging known among the Romans, but which, according to the Porcian law, could not be inflicted upon a Roman citizen.—Reference to the scourge with scorpions, that is, a whip or scourge armed with knots or thongs. (1 Kings 12:11.)—Kitto.

MUSIC OF VARIOUS NATIONS.

The natives of Nootka Sound are passionately fond of music, especially vocal, which they execute with surprising exactness and expression, frequently keeping time with their paddles or war clubs. Their airs vary from the liveliest to the most plaintive and melancholy character.—They chiefly sing in chorus, but sometimes singly,

the performer keeping very exact time by striking his hand against his thigh. The only musical instruments they have are rattles and small whistles, which have but one hole, and of course no variety.

Almost every street contains a house of devotion, called a *Gasa of Exorcists*, to which, under the guidance of a priest, young females enter to pray and chant—in which pious and vocal exercise, they are kept day and night, and allowed so little food and sleep, that their bodies and voices become equally faint. The chants on which they are incessantly exercised, are of so gloomy and sad a nature, as frequently to depress the spirits so deeply as to lead to hysterical anguish and utter despair, the effect of which resembles insanity. The sight of friends, instead of soothing, increases the phrenzy of the wretched victim of superstition, who rushes from the presence of those most dear to her, throws herself prostrate before the altar, and distinctly sings the chant prescribed by the superior of the house of woe, till by the tones of her own voice she works herself into a delirium, too frequently ending in raving madness.—Philadelphia Saturday Courier.

HOME, SWEET HOME!

Home! it is the paradise of Infancy, the tower of defence to Youth, the retreat for Manhood, the city of refuge for Old Age! Recollections, associations, cluster round it—O, how thickly! Enjoyments are tasted there whose relish never dies from the memory. Affections spring and grow there, through all the turns and overtures of life, and which last on, stronger than death. The thought of its early innocence has kindled anew the flame of virtue—almost smothered beneath a heavy mass of follies and crimes. The vision of Home has come upon the soul of him who was dying in a foreign land, and made him feel that he would die willingly could he breathe his last breath in the midst of the familiar looks and tender voices of Home. The thought of this one spot has put a courage into the heart, a power into the arm, that has driven back the invader from the land; or else led men, freely, to moisten with their blood the soil they could not save.

WOMAN'S SPHERE.

The celebrated Fontenelle said, that women have a fibre more in the heart and a cell less in the brain, than men. This aptly suggests the true sphere of woman's action and the true source of her power.

As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path richer and more permanent blessings than man, who is more exposed to the glare and observation of public life. Thus the humble and retired often yield more valuable benefits to society than the noisy and bustling satellites of earth, whose very light and unconcealed enjoyment deteriorates and parches up the moral soil it flows over.

THE WAY TO HEAR THE GOSPEL.

The celebrated Rowland Hill was once reminded by an old man that he heard him preach sixty-five years before, and well remembered the sermon. "You told us," said the old man, "that some people were very squeamish about the delivery of different ministers who preached the same gospel." You said, "Suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if any thing was left to you, and how much it was. That is the way I would advise you to hear the gospel."

A HAPPY ILLUSTRATION.

Elder Knapp occasionally gets off a good thing, notwithstanding his bad ones. During his recent stay in this place, he was one evening speaking of the prevailing tendencies of some religionists to long prayers, and remarked that we could find no example for them in the Scriptures. The prayers of our Savior were short and to the point. The prayer of the penitent publican was a happy specimen. When Peter was endeavoring to walk upon the waters to meet his master, and was about sinking, had his supplication been as long as the introduction to one of our modern prayers, before he got half through, he would have been fifty feet under water!—Dover Telegraph.

RELIGION WITHOUT SYMPATHY.

The immense defect that want of sympathy is, may be strikingly seen in the failure of the many attempts that have been made, in all ages, to construct the Christian character, omitting sympathy. It has produced numbers of people walking up and down one narrow plank of self-righteousness, pondering over their own merits and demerits, keeping out not the world exactly, but their fellow creatures from their hearts, and caring only to drive their neighbors before them on this plank of theirs, or to push them headlong. Thus with many virtues, and much hard work at the formation of character, we have had splendid bigots or censorious small people.—Friends in Council.

FRUIT AFTER MANY DAYS.

John Flavel preached a sermon on the text, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." When he was about to pronounce the apostolic benediction, he paused, and asked how he could do it over an assembly where were probably many persons under the dreadful curse denounced in the text. The effect was very powerful. One conversion took place on the spot. A lad was present, fifteen years old, who lived to the advanced age of one hundred and sixteen. He was converted when about one hundred years old, by means of his vivid recollection of Flavel's sermon, and the incident above named.

GOD'S JUDGMENTS ARE MERCIES.

God executes no judgments upon men in this life, but in mercy: either in mercy to that person, in his sense thereof, if he be sensible, or at least in mercy to his church, in the example thereof, if he be not; there is no person to whom we can say that God's corrections are punishments, and otherwise than medicinal, and such as he may receive amendments by, that receives them; neither does it become us in any case to say, God lays this upon him, because he is so ill, but because he may be better.

BORROWED SERMONS.

The Eclectic Review mentions a curious instance—one amongst many which might be cited—of the mode in which Dissenters often unwittingly support the Church, and are often admitted to its pulpits. "Few have any conception of the extent to which the sermons of Nonconformists are preached in the churches of the Establishment. We know a parish church, in which an Irish orator delivered with great glory and much applause, the sermons of Messrs. Jay and Parsons. A leading minister among us, went one afternoon into the church of a fashionable watering place, and heard himself preach!"

BURKE ON JOHN HOWARD.

"He has visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur; not to form a scale of curiosities of modern art; not to collect medals or collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries."

MURMUR AT NOTHING.

If our ills are reparable, it is ungrateful; if remediable, it is vain. But a Christian builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, (at least to permit it to happen), and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.

BIGOTRY OF THE DEIST.

True religion never produces fanaticism or bigotry. The greatest fanatics I ever knew were infidels, the greatest bigots were deists.—They are the only men who will give you no liberty to think for yourself, while they strenuously claim that liberty for themselves. They remind me of the man who declared to one who disputed with him, that this was not a free country; he could not do as he pleased. "How so," said his companion "can't you do as you please?" "Why, yes, pretty much, but I can't make you do as I please."

RELIGION.

There is, says Bishop Taylor, an universal crust of hypocrisy that covers the face of the greatest part of mankind; but true religion is open in its articles, honest in its prosecutions, just in its conduct, innocent when it is accused, ignorant of falsehood, sure in its truth, simple in its sayings, and, (as Julius Capitolinus said of the Emperor Versus), it is *in morum simpliciter, et que adumbrare nihil possit*. It covers, indeed, a multitude of sins, by curing them, and obtaining pardon for them; but it can dissemble nothing of itself; it cannot tell or do a lie; but it can become a sacrifice; a good man can quit his life, but never his integrity.

TRUE GLORY.

The Christian does not pray to be delivered from glory, but from *rain glory*. He also is ambitious of glory, and a candidate for honor; but glory in whose estimation? honor in whose judgement? Not of those whose censures can take nothing from his innocence; whose approbation can take nothing from his guilt; whose opinions are as fickle as their actions, and their lives as transitory as their praise; who cannot search his heart, seeing that they are ignorant even of their own. The Christian then seeks his glory in the estimation, and his honor in the judgment of him alone, who

"From the bright emblem, where he sits,  
High throned above all height, casts down his eye,  
His own works, and man's works, at once to view!"

COLERIDGE, THE POET.

We have got Coleridge's Literary Remains, in which I do rejoice greatly. It is refreshing to see such a union of the highest philosophy and poetry, with so full a knowledge on so many points at least, of particular facts. But there are marks enough that his mind was a little diseased by the want of a profession, and the consequent unsteadiness of his mind and purposes; it always seemed to me that the very power of contemplation becomes perverted when it is made the main employment of life.—Dr. T. Arnold.

THE EYE OF GOD.

A candle wakes some men as well as a noise; the eye of the Lord works upon a good soul as much as his hand, and he is as much affected with this consideration, the Lord sees me, as with this, the Lord strikes me. What a cheerful spring, what a fruitful autumn hath that soul that hath the eye of the Lord always upon her! The eye of the Lord upon me makes midnight noon; the eye of the Lord sanctifies, may more than sanctifies, glorifies all the eclipses of dishonor, makes melancholy cheerfulness, diffidence assurance, and turns the jealousy of the sad soul into affability.

WORTHY OF IMITATION.

The benevolent John Howard, at the end of the year finding a balance in his favor, proposed to his wife to make use of











# THE HOME OF THE HERO WAS HERE.

O, still are you valleys, and fair  
In the woodland's thick foliage of green,  
The hills a bright drapery wear,  
And clear is the silvery stream  
Of the rivulet, yet there's a charm  
To the freeman more holy and dear,  
A truth that his love should enhance—  
The home of the Hero was here.

In childhood he strayed through this glen,  
Or climbed to that rocky hill's brow;  
The landscape was beautiful then,  
As perfect and lovely as now.  
Perchance, o'er the calm, glazy lake,  
He marked the bright sun disappear,  
Or watched the pure moonlight awake—  
The home of the Hero was here.

He died for his country; alas!  
That his country's gratitude should prove;  
That years in their courses should pass  
Without a memorial of love.  
Columbia, forget not his name,  
America, weep o'er his bier,  
But take not the honor we claim—  
The home of the Hero was here.

"In the strength and the beauty of youth,  
I die, but I only repine,  
That for freedom, justice, and truth,  
I have but one life to resign."

The shadows of death crept round,  
The spirit's bright escort drew near,  
A home with the blessed he found—  
The home of his childhood was here.

The place of his grave is unknown,  
No honor, no fame it commands;  
But among the green hills of his home,  
A rich granite cenotaph stands.

As a soldier, with brave men he stood,  
As a Christian, he was true and reverent,  
He died as a patriot should—  
The home of the Hero was here.

Let England her Wellington claim,  
Let France her Napoleon adore,  
Let Europe re-echo their fame,  
And brighten the laurels they wore—  
We care not the virtues of HALE.

In far richer lustre appear;  
And proudly we publish the tale—  
The home of the Hero was here.

South Coventry, Conn.

## SLAVERY.

### THE NEXT GENERAL CONFERENCE—No. 2.

Mr. Editor:—There are several important questions to be met, and settled at the next General Conference. These questions however, are not of equal magnitude; and there is danger that the one which stands high above all the rest, should have a subordinate place assigned it, or be altogether overlooked. The Property Question has been made to assume quite too much importance, while in fact, it is one of little consideration, except so far as it may be connected with matters of higher moment. What is the question of mere property, when compared with the question of the Christian character, the consistency, the moral purity of the M. E. Church? If there were no constitutional barrier in the way, no question of justice concerned, no moral interest at stake, I should say, at once, give the South a portion of the Book Concern property. But I could never consent to any *entangling alliances*; any arrangement which would serve as a ligament, to connect us in any way with a slaveholding organization; and especially when there would be a liability to interminable misunderstandings, "exasperated quarrels," and vexatious litigations. (1.) If there be anything done, let it be so done, that the space between the two organizations, shall be as wide as earth and heaven. I do not mean that there shall be no sympathy for the people belonging to the Southern organization; but I mean that there shall be no fellowship for the organization itself. The souls of the people are precious, and should be cared for—but the organization—what is it? An organization having for its only design, the fostering, upholding and defending of the institution of slavery. What an infinite distance between such a design, and the one for which the M. E. Church was organized,—"the spreading of scriptural holiness over these lands?" They are perfectly antagonistic. There can be, consistently, no more fellowship between the two organizations, than between *light and darkness*, *Christ and Belial*, or a *believer and an infidel*. The great, the vital, the all-absorbing question to be settled then, at the next General Conference, is the question of Christian fellowship with the M. E. Church South. Whether they shall be recognized as a Christian church, and a branch of the Wesleyan family, must be emphatically the question of questions, with that body. The English Wesleyan connexion have settled that question already, and if we do not settle it as they have, they will withdraw the hand of fraternity from us also. (2.)

Another question, next to this in point of importance, is whether our General Conference shall acknowledge the binding force of the plan of separation, and especially that part of it which has been decided by the Bishops to fix a geographical boundary line. Some are disposed to undertake to overthrow the validity of that provision of the plan, by raising the question of constitutionality. But where, I ask, does the authority for settling the constitutionality of the acts of the General Conference, reside? Where has it been deposited? This remains a question to be settled—and must be settled before the question of the constitutionality of the plan can be settled. (3.)

Now a more direct, palpable and sure way of deciding whether the plan be in force, and whether the M. E. Church be under an obligation to recognize its stipulation, is for the General Conference to examine and analyze the course of procedure on the part of the Southern organization. If this method be pursued, there can be no doubt as to the result, provided a majority of the members of the next Conference be true men. (4.) It is one of those things read and known of all men, that the South have grossly departed from almost, if not quite, every stipulation of the plan. When it is decided that they themselves have rendered the plan a nullity, the geographical restriction will be off, and the whole South will be open as missionary ground to the ministers of the M. E. Church. And what is more, there will be a call for them, and a call for a class of them that are little thought of now for such a field of operation. There will be a call for the sternest and most unyielding spirits.

After the question of fraternity, and the question of the valid force of the plan of separation are disposed of, then the Property Question may be considered. But it must be kept in its proper place. It has already acquired a sort of captaincy. But it must be placed among the subalterns. (5.) If the concentrated wisdom of the Conference can find out a legal, consistent, and safe way of dividing the property with the South, it may be done. For the present, however, I can see no way it can be done, and no reason why it should be done. To ride over the constitutional law of the church, to grossly infringe the rights of the necessities and distressed members of our itinerancy for no other or better reason, than to quia a few exasperated and virulent spirits, is an idea that ought never

to have been entertained by a northern Methodist, much less, to have been seriously proposed as a "peace measure." (6.)

The rule which heaven has laid down is "first pure, then peaceable." The purity of the church, and the fundamental principles of her economy, must be guarded and preserved inviolate, at any cost. The doctrine put forth and maintained by the editor of the Herald, in 1844, that there must be no compromise with the slaveholding portion of the church, was the true doctrine. Happy would it have been for us, if this doctrine had been carried out in practice. (7.)

I am highly pleased with the following sentiment, expressed by the venerable J. B. Finley, in a letter from his hand, which appeared recently, in the Western Ch. Advocate: "I do object," he says, "and I will oppose to the utmost of my ability, anything being done which will uphold and destroy the foundation of our church polity." (8.) That is a point that must be guarded, or we lose our distinctive character as a church, and with it the power to accomplish the holy purpose of our organization. Glad am I to hear such a voice from the West; and sure I am that there are many who will respond to it from the East.

I believe thus far, most of the delegates chosen by the several Conferences, have been selected, with reference to the important questions to be disposed of in the next General Conference, and are mainly of the right character; and I hope due care will be observed in the selection of those which remain to be chosen. There is another question which will require the consideration and action of the Conference, on which I wish to bestow a few remarks; but as this article is of sufficient length, I will quit what more I have to say to another time. (9.)

P. CRANDALL.

1. This of course, has reference to our proposition; but we must again, and peremptorily, repeat the implication. We have again and again shown that the arrangement referred to would involve no "entangling alliance" with the South, any more than the purchase of their books from any independent publisher would. We have given our voice over and over again against compromise, or any responsible relations with the South, and believe they would be disadvantageous alike to both parties.

2. We do not believe that this subject should take precedence of the "Property Question" in our discussions, because the former is already decided; and there is no danger of any such relations—no important difference of opinion upon the subject; and so, also, in regard to the repeal of the Plan of Separation, but the Property Question is still undecided in the public mind, all varieties of opinion prevail respecting it; hence the propriety of its discussion.

3. We entirely differ from our correspondent here. Those who would theorize on our church government, have asked the above question, but our government has no theory—it is never devised—it is the result of circumstances. The civil government, to determine the constitutionality of laws, &c., but in our ecclesiastical system, the legislature (so far as we have any) and the supreme judiciary are combined in the General Conference. That body has, indeed, disclaimed (in 1828) any strictly legislative capacity—it is more judicial than any thing else.

The power, then, to determine the constitutionality of its acts is inherent in the body itself. It is not an unconstitutional act, to determine the constitutionality of laws, &c., but in our ecclesiastical system, the legislature (so far as we have any) and the supreme judiciary are combined in the General Conference. That body has, indeed, disclaimed (in 1828) any strictly legislative capacity—it is more judicial than any thing else.

It is unquestionable that no separate tribunal of the kind exists in the church; it is unquestionable that if any were constituted, it must be by the power of the General Conference; it is equally unquestionable that the General Conference could not delegate such powers without having them itself; if then, it has not delegated them, they must remain with the body. Nor is the main motive of its respect for the constitution of the church, its power is best lodged where it is; the difficulty of brother C. is but a hypothetical speculation. All religious bodies of the land have substantially the same system.

4. We differ most emphatically from brother C. here, also. The conduct of the South ought of course, to be condemned, but we wish that unfortunate "Plan of Division" annulled, on a much higher ground than its mere violation by the South; it should be annulled, not merely because it has been forfeited but because it was unconstitutional; and there is no difficulty as we have just shown, in the General Conference thus pronouncing it. *Thou shalt not be a part of it, but if it is not thus constituted.* We believe its repeal will not materially affect the existing geographical relation of the parties, the "line" would have been without it almost where it is now, and will be so when it is repealed, and in case of a progress of anti-slavery feeling being, by which, according to Dr. Capers' definition, it will change *coram populo*. There is, practically, little or nothing to be gained in this respect by its repeal. Nor is the main motive of its respect for the constitution of the church, its power is best lodged where it is; the difficulty of brother C. is but a hypothetical speculation. All religious bodies of the land have substantially the same system.

5. See note 2 above. Brother C.'s arrangement of these questions would be right were it not that the first two are vital and decided, and need no discussion. We only treat the other according to the practical necessity of the case.

6. This is all assertion, and brother C. most ungenerous assertion. We have repeatedly proved that our plan will not "override the constitution," nor "infringe the rights" of claimants, &c. Our correspondent does not deign to answer our arguments on these points, but flings at us these phrases of reproach. Our reader would certainly be up at these things, did we think they were important enough to call for further reply.

7. We have proved this implication wholly false, and this exclusive sentence is our correspondent's whole reply.

8. So do we. But Bro. C. does not treat us fairly in this quotation. The reader will perhaps be surprised when we tell him, that it is but part of a letter written by brother Finley, to repel the charge that he was opposed to giving the South any relief for its loss of the church property, &c. In the omitted parts of the letter, he declares that he is ready to do for them any thing that could be done without violence to our church polity—the very thing we have proposed. We must add also that among the many private letters heretofore referred to in the Herald which we have received respecting our plan, is one from this very brother, in which after showing his well known words, (and which are our own also) on the right of the South to that property, he approves our plan, of "selling them books at cost price," with a modification in regard to its duration, and "provided it does not interfere with the concern, so that we must neglect our own work till they are satisfied," (a provision not in our plan) and "believes it would be doing good, by spreading useful knowledge."

9. Brother Crandall it will be observed, continues to lag us into this controversy, notwithstanding repeated promises to drop his personal references. We will drop our comments when he fulfills his promise.

Among the thousands of sonnets in the English language, there is hardly a score of good ones. Here is one of the score. It is entitled "Providence," and is from the pen of Leigh Hunt, who, though an American born, is an English subject:

Just as a tower with sweet pines face,  
Yours towards her little children from her seat,  
Gives one a kiss, another an embrace,  
Takes this when her knees, that at her feet;  
And while from actions, looks, complaints, pretences,  
She learns their feelings and their various will,  
To this a look, to that a word of grace,  
And whether stern or smiling, loves them still;  
So Providence to us, high, infinite,  
Makes our necessities his watchful task,  
Hearkens to all our prayers, helps all our wants,  
And even if it denies what seems our right,  
Either denies because 't would have us ask,  
Or seems but to deny, or, in denying, grants.

## PARENTS.

For the Herald and Journal.

### TOO OLD, AND TOO OLD-FASHIONED.

These epithets are frequently applied to almost every class of individuals. To parents, masters and guardians, lawyers, ministers, and teachers of all classes, though not in a manner at all becoming or respectful.

Children are often heard to say, when speaking of their parents, "what do my father and mother know about it!" just as if a knowledge of grammar, arithmetic, geography, history, philosophy, and the kindred sciences, constituted the sum total of all education, while in reality they form but a small portion of it in the true sense of the word, though in themselves they are quite essential to it.

And here it may not be improper to remark, and perhaps not be saying too much, to affirm, that parents are, in this respect, in fault, for by their own confessions their children receive the impression that they know but little. They are frequently heard to say, even in the presence of their children, "we do not pretend to teach them; they have advanced quite beyond us." But they sadly miss it when they allow their children to receive, and much more to cherish, such impressions.

Believe it, parents, your children grow old in knowledge quite fast enough for their size, without such aids, and ten to one if they do not set you aside out of their way long before they are twenty-one. Their superior knowledge will just qualify them for the administration of family government which they will be likely to perform with wonderful success, (and I may say felicity, too, so far as concerns themselves,) because it is so well in accordance with their natural propensities.

Already have the lad, and lady too, (if such she can be called) of twelve or fifteen, so far gained the ascendancy over their parents that they fear to offend their *dear ones* by an omission to please them in all things, lest they should be scolded for their neglect. And how can it be expected that they will hear counsel and receive instruction from those who are less wise than themselves?

They are often heard to dispute their parents with all the ardor and enthusiasm of logicians and philosophers of the early ages, yet, perhaps, with more confidence of success.

How seldom can any one enter the family circle and remain even for a few hours or minutes without hearing some one or more of the children contradict the parent, and thus bring a lie either upon themselves, or the parents; and yet no doubt it is unobserved by both, from the fact that custom has rendered it familiar to them, but which places the stranger in a condition not to be envied.

How often, too, will one be surprised to hear the new-fashioned words, yes, and no, without any respectful appendage, spoken broad and full, and perhaps with emphasis.

They will hear also, of Comstock, the store-keeper, of Morse, the blacksmith, of Ellsworth, the minister, &c., without any Mr. attached to them. Now if this is a fashionable age, it is also a rude one; and upon whom shall the fault be charged? Children are prone to imitation, and what is said and done by parents, is almost invariably said and done by the children with confidence and without fear, as they always look to them for an example.

Each day's observation confirms the truth of the remark, lately made by one who has had an extensive acquaintance with children and youth, as well as parents, in consequence of the station he occupies, viz: "that there is as much family government at present, as at any former period; but it is all in the care of the children." The reason, doubtless, is that the parents are either too old, or too old-fashioned, to manage the affairs of the family, and consequently it must have fallen to the lot of the younger portion of community either by accident or design.

It doubtless costs something in the outset to teach children to be habitually obedient and respectful, but in the end it will be a sum far which parents will receive more than compound interest, and which will cost the children nothing. Besides, it will prove the remark to be true, viz: "that a man's manners commonly makes his fortune."

The result of a neglect of parental duty is daily witnessed not only in our large cities, where crimes of all names and of all degrees of enormity are perpetrated by the lawless and the disobedient who have never been governed, and of course, know not how to govern themselves, but also in our country towns and villages where it is considered almost a *crime* not to imitate as nearly as possible the manners and customs of the city, as well as unfashionable in the highest degree.

But the future must reveal still greater and increasing evils, if the present receive no check. But there are honorable exceptions to the above, where parents are found faithful, and would not, under any pretence, resign the management; and where children are obedient and dutiful, and would seem to assume it. Of such it may be confidently expected that they will render to all their due. That as citizens they will be "respectful to rulers and obedient to the laws," and that they will fulfill all the duties devolving upon them in the several relations they sustain in life, with honor to themselves and benefit to their country.

The master or guardian, too, if he would give instruction to his apprentices or servants must do it in such a manner as not to offend the delicacy of their feelings, even if he do it at the expense of his own better knowledge, or of their future benefit, lest he should be thought strenuous, or overbearing, or out of date, in his management.

If it be *fashionable* to give counsel and instruction in morality and religion, he may, perhaps do it without fear of giving offence, but if not, he must abstain from the consequence of such presumption on his part.

But among those who are out of fashion, out of date, twenty or thirty years behind the times, &c., the lawyer is found. Poor man! he who has often helped people into difficulty, and perhaps has often helped them out again, can now no longer do it for want of a more *modern* way of doing things. Surely, "every generation grows wiser."

The godly minister, with all his piety and devotion to the cause of truth, is not exempt from such frailties. He who has led his flock in green pastures, and beside the still waters of consolation, who has often directed the inquirer into the strait and narrow way, and been the *guiding star* of many to the port of peace, can no longer do so, for he has become too old-fashioned to teach the right ways of the Lord. His pronouncement is entirely at variance with modern style, though the definitions of the words themselves (wonderful to tell) are not yet changed.

His grammar, rhetoric, logic, &c., have suffered quite antiquated, or at least, have become much from the ravages of old time, though they may have had their origin in the Latin, Greek, or Hebrew languages, yet, like himself, they may have been in use forty or fifty years.

But alas for him, and alas for his flock, they must be scattered like sheep upon the mountains, and souls must go down to hell, unless some younger man, of more modern style and times, can be procured to take the charge of them; to build them up in their most holy faith, and to increase their numbers and their graces in some more fashionable way.

Among the rest there is found a numerous class of *teachers*, that are either too old or too old-fashioned for the task of strengthening good dispositions, and correcting bad ones, which is admitted to be one of the great objects of education. And besides, the sciences (as some seem to think) have nearly all been discovered within the last fifty years, as well as the method of teaching them.

That the present is an age of improvement and of wonders no one will pretend to deny, consequently almost a total eclipse must rest on all past ages.

A brighter day seems to have dawned on the present generation than ever yet shone on our world. Happy will it be if its brightness does not lead to the discovery of evils which a darker shade might have concealed.

As regards school government, teachers are generally selected who are young enough (and fashionable, too,) to govern by moral suasion, probably because that is the only suasion which is used in most families at the present, and of course the only one likely to meet the approval both of parents and children.

We would by no means disapprove of young teachers, or of moral suasion. We admire youth in every sense where it is connected with virtuous principles, and moral suasion, too, where it is rightly applied, (for kind words frequently operate like a charm in quelling stubbornness, and eliciting obedience,) and we would encourage the youthful teacher in his arduous employment, but would by no means encourage him in the belief that his cranium contains all the knowledge that has ever yet been discovered; or that all children can be governed by kind words alone.

Some parents seem either to have misunderstood, or to have misconstrued, the declaration of Solomon, where he says "the rod and reproof give wisdom, but a child left to himself bringeth his parents to shame;" and to have rendered it thus, indulgence gives pleasure and delight, and children trained in such a school will soon bring their parents and teachers to glory.

If this last be correct, the time is not far distant when the impassioned cry of children and youth may be, "O, for some mighty Ganges, to roll its consecrated waters through the land that we may bathe in its banks the old, and the old-fashioned, there to die. Or for some lofty forest of Hindoo trees, they may speedily become a prey to the devouring jungle."

Alas, for the old and the old-fashioned.  
January 18th.

ELPHRA.

### NOT TOO YOUNG.

Said a child ten years old, a few days since to his mother "Mamma, may I join the temperance society?" "My son," said the mother, "you are too young yet, you may join it when you are old enough."

But, Mamma, some boys were skating on the river on Christmas day, and they had some beer there, and some of them drank too much, and could not stand." "My son," said the mother, "you are not too young; you may go and join the temperance society to-morrow."

If all the mothers would come to the same wise conclusion, they would save thousands of their sons from the drunkard's grave. But if mothers refuse to come to this resolution, it is cheering to know that children will in thousands of instances, atone for the deficiencies of their parents.

### THE FAULTS OF CHILDREN.

It may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. Nothing can be more unkind and injudicious. If you wish your children to reform and improve, you must throw a shield around their characters. However foolishly they may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth has been driven to despair by being tauntingly upbraided before strangers with misconduct, which never needed, and therefore never ought to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return, by observing, in those most injured by his follies, a general readiness cordially to reinstate him in their esteem, and to shield his reputation from the reproaches of others.

### A VENERABLE LADY.

The widow of Dr. Benjamin Rudy yet lives and resides in this city, at the age of nearly ninety years. She retains the complete use of all her faculties—is active, gay and cheerful in the bosom of her family, and commands the profound and universal respect of a large circle of admiring friends. We think she is the only surviving partner of any of the fearless and patriotic men who pledged life, honor and fortune in the Independence Hall, who braved the power of a great Empire, and by that act secured a distinguished place for their names and their country among the nations of the world.—Philadelphia Inquirer.

### MINISTERIAL.

For the Herald and Journal.

### EXPERIMENTAL PREACHING.

In the study of religion, all sects are confined to the same great text book, and yet the ministrations of different preachers are exceedingly diverse. One is metaphysical and nice, and can never study nor comprehend an idea, except it be presented after the style of Edwards. But a second never sees it so; the metaphysics of Edwards, and Chalmers, and Campbell, are unmeaning jargon. One preaches historically, while a second accomplishes the same thing philosophically; he puts on his straight jacket and becomes unending.

But the most pleasing, impressive and useful preaching may be denominated *experimental*. A certain class of men are at home here and powerful. Men will not stop to hear what we can say of things in general, nor what truth we can utter abstractly; but we must speak of things in the concrete. Can you say anything pertinent to your own doings or experience, then you may be patiently heard. An audience will sit all the evening and hear a man go through his personal adventures, and will not be weary. Shall the minister of the gospel fail to address this predilection of human nature? Even the great Goethe took the wonderful resolution, in science, to write only what he experienced.—Whatever forcibly impressed his mind, he began to embody in a poem. Instead of going out of himself, for subjects of thought, he looked at the mirror of his own soul and wrote down the reflections it gave forth.

The excellent Cecil had questionings, "whether a minister ought to preach at all beyond his sphere." He is to be a witness, but a witness of what he knows, and not what he has been told. He must preach as he feels. If he feels not as he might and ought, he must pray for such feelings. But till he has them, ought he to pretend to them? This passage is full of truth, though too fully colored. How has it ever been? Look at the dawning of the Christian era. Philosophers had long been dividing and sub-dividing truth till they had reached its ultimate atoms,

and were striving hard to divide them. But the porch, the academy, the grove were deserted by the people.

Rabbis, of olden time, had been seated in the chair of Moses, abstracting the life out of the truth, till the populace cared not to listen to their dark lucubrations. But Christ came and died; and the apostles rehearse the simple story of the cross, and its magic influence on them.—Paul, when apprehended at Jerusalem, rehearsed to them his life and experience. Again, when standing before the dissolute Agrippa, instead of resorting to smooth periods, or the astute dialectics of the schools, he simply related his experience. With the apostles, each doctrine they preached was confirmed by a rich, warm experience of the things of God. Every objection was met by a simple and direct appeal to the simple narrative. This is the foolishness of preaching which God ordained to confound the wisdom of this world. But man would improve the patent God has taken out and we have a new edition of worldly wisdom in the shape of the schoolmen whose avocation is that of hair-splitting and dividing the *ultima* of truth. They institute a kind of pulverising process by which they reduce it to such minuteness as to require the aid of a microscope to render it visible. They reared an elegant fabric, however, of which the corner stones were nonentities and nothing.—Before this temple the people stand wondering, while the grave doctors stand up to puzzle them. One believes a dead man may say Mass, but another doubts if that be philosophical. One thinks a hundred thousand angels can stand on the point of a needle, while another makes out by his sharp dialectics, that they will not be very comfortable there. Just then Luther runs out from a monk's cell, with his hood on, and laying his hand on his heart, he declares "you are both wrong." He begins to talk of his sorrow for sin; his deep anguish; the method by which he found relief. There is a rustling among the multitude. They all follow him and the doctors, enveloping themselves in their cloaks, take their hats and run. We never hear of them more, except as they come occasionally to look through the key-hole of the church door to see what the monk is doing.

In the next age English sermons were no more than moral essays. While the grave divine prosed over the written page, the good people went to sleep and made the Sabbath a day of rest. It came to pass in those days that a keen-eyed, sprightly young fellow came along from Oxford. He has a spice of ancient lore, but this is not his subject matter. He talks of a new life; a wondrous experience he has met with. In sailing to America he discovered a new world in the deep recesses of his own soul. On this he dwells with pathos.

Now those daisy fellows in the cathedral awake and rub their eyes, while the inquiry is whispered round "who is that?" "he is the man we like." They follow him to the next appointment and he never wants hearers, though he preach in a kitchen, a barn, or even on a horse-block. Yet the old divine says, "what does he know? he is absolutely the most silly man I know of." The philosopher avers that he is mad—he is drunken, though it is but the third hour of the day. The one avows him fit only to become an inmate of Bridewell, the other of Bedlam. The man in canonicals declares he is not orderly; but he goes straight forward and tells his simple story. Such was John Wesley. Such, too, were Bramwell, Stoner, and Smith.—They were men of deep experience, and hence their success. They were not great but *holy* men. Stoner records, in his Journal at the beginning of a year, his consecration to God and his experience of the blessing of perfect love. At the close of the year he records the conversion of 400 souls to Christ. Let us go and do likewise. Such a ministry will ever be blessed; such a ministry will be "fair as the moon, clear as the sun, and terrible as an army with banners."

Smoky Hollow, Jan. 1, 1848.

BATON SIBRELL.

Mr. ELISHA ROOD of Swanton, Vt., died Nov. 26, in the 81st year of age; having been a worthy member of the M. E. Church more than forty years.

Father Rood was among the first fruits of the Methodist ministry in Swanton. He was received into society, and appointed class-leader, by Rev. Reuben Harris, in 1806; since which time his house has been a pleasant home for the weary itinerant. As a man, he was manly, dignified and upright, in all his deportment; as a Christian, his piety was sincere and ardent. Although he was honestly attached to the peculiarities of the Church of his choice, yet he always exhibited a Catholic spirit, loving all the disciples of Jesus with a pure heart, fervently. He was punctual in his attendance on the means of grace, and liberal in supporting the institutions of the Church. He died with a disease of the heart. Death came suddenly, but found him ready.

J. D. WHITE.

Mrs. ALICE SWETT died in this city, Nov. 20, aged 81 years. She was a member of the Bromfield St. Church, for 30 years, having united with that society under the labors of Messrs. Mudge and Merritt. No consideration of circumstances, no novelties, could at any time draw her away from the gospel or the people of her choice. The Sabbath was to her always sacred, and the devotions of the sanctuary her delight; and class and prayer meetings were always places of refreshment to her soul. The messenger, death, found her, not unprepared, but waiting. "No gloomy fears or guilty dread" disturbed her quiet passage to the tomb. She desired to depart and be with Christ.

N. N. N.

Mrs. NANCY SMITH died in Epping N. H., Jan. 17, aged 77 years. Sister Smith experienced religion 54 years ago, and was one of those who rejoiced at the sound of salvation, as proclaimed by father Pickering and other pioneers of Methodism. She was one of the first who joined the M. E. Church, at its formation in this place, and has ever adorned the Christian profession by a consistent life. And many of the aged fathers in the ministry will be reminded of those seasons when with sister S., and her now sainted companion, they rejoiced together. She has suffered much for thirty years, but endured them all with Christian patience. Her end was peace.

H. N. TAPLIN.

Epping, N. H., Jan. 31, 1848.

Doct. ANDREW SPAULDING of Concord, Vt., departed this life Jan. 5, 1848, aged 69 years. Brother Spaulding has been an active member of the M. E. Church, for twenty-five years, most of the time a leader of a class. He was a faithful husband and parent, and always observed family devotions. Three of his children died happy in Christ, and there are five remaining, two of whom have united with the Church. The departed father seemed to have unshaken faith that God would convert his whole family. He was peace-loving and happy in his last moments in view of eternity.

C. M. HUGGINS.

Mrs. LUCY B. wife of Mr. Elisha Lane, of Hingham, and daughter of Isaac and Mary Sedman, of Sidney, Maine, died in Hingham, Oct. 27, aged 30 years. She bore her sickness with great patience, and we trust she was prepared for the solemn change. She left an infant daughter six weeks old. She has been a dutiful child to her parents, and on her tongue was the law of kindness. Her remains were conveyed to her native town and attended to the house of prayer, for all the living by a large concourse of weeping relatives and friends.

DAVID HUTCHINSON.

Sidney, Jan. 24, 1848.

Widow RUTH SMITH, died in Sudbury, Dec. 28, aged 49 years. She was converted when about eighteen years of age. She was one of the first Methodists in the town, her house was open for meetings and for the entertainment of God's ministers, who were always kindly received and refreshed from her bountiful table. She was deeply interested in the cause of temperance, liberty and religion. She died peacefully and happily. She was more than willing to go. We doubt not she rests safe in the bosom of the Redeemer.

N. S. SPAULDING.

BR. JAMES SCOTT of Castine, departed this life Jan. 6, 1848, aged 89. He was a native of Scotland; he came to this country in the nineteenth year of his age. He was truly converted to God under the labors of Rev. John Ayer, in 1820. He honored his standing in the church 26 years, and died in peace. He left a widow with whom he had lived 66 years, and two children, all of whom are, I trust seeking that peaceful clime which he has so recently entered.

GEORGE PRATT.

Mrs. SARAH BLACKBURN, mother of sister Elizabeth Kenney and sister Amelia Whelden, died in Springfield, Vt., Jan. 17, aged 66 years. She was a native of England, but removed with her family to Andover, Mass., and from